

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

"I believe that I can say without fear of contradiction, that we as a people demonstrate by our actions that our religion is dearer to us and of more actual value, than is the religion of any other people in the world to them."—HEBER J. GRANT.

No. 23, Vol. 93

Thursday, June 4, 1931

Price One Penny

THE KEY TO LIFE'S PURPOSE

ELDER JOHN A. WIDTSOE

OF THE COUNCIL OF THE TWELVE

MY brethren and sisters and friends, I pray most earnestly that my remarks this afternoon may be directed by the Holy Spirit of God, that we may all be profited by meeting together.

I rejoice in my membership in the Church of Jesus Christ of Latter-day Saints. I am grateful for the privilege of associating from time to time with my fellow-believers, brethren and sisters like yourselves. I am proud to follow the leadership of the men who stand at the head of the Church, inspired men, prophets of God, speaking the mind and will of God to this generation.

I assume that this afternoon it is expected of me to make somewhat of a missionary report, in view of the fact that I have been absent in the mission field for some time; I am glad to do so.

I bring, first of all, loving greetings from the hundreds of young men who serve in the several European missions—greetings to their parents, friends and loved ones, and to the Church as a whole. They rejoice in the work to which the Lord has called them; and through their faithfulness, diligence and humility, the Spirit of God is able to make use of them, though they be young and untrained. They are doing a mighty work on the other side of the Atlantic, in the missions known as the European Mission group.

Missionary work in the Church of Christ began with the organization of the Church of Christ. It is no new thing to the Latter-day Saints. The Lord Himself, when He dwelt upon the earth, gave as His parting injunction to His disciples that they must

carry the word of truth, the Gospel which He had brought to the earth, to all men of all lands, of every tongue, under every clime. And when, after centuries of apostasy and departure from the truths of the Gospel, the Church of Christ was again re-established, the same command was given. It was scarcely more than a day or two after the organization of the Church when the Prophet Joseph Smith himself went out on a missionary journey. If my memory serves me right, he went into one of the neighbouring villages to preach the Gospel to a friendly family who later came into the Church and became prominent in Church affairs.

The Prophet Joseph Smith set the example to the Church. He may be ranked as the first missionary of the restored Church of Jesus Christ. Since that time, missionary work has continued unbroken, and thousands and tens of thousands of men and women have gone out into the world to preach the Gospel; and measurably through their efforts, their willingness to serve and obey the calls that have come to them, this Church has grown to become in the world the mighty instrument for good that it is to-day.

OUR MISSIONARY SYSTEM

The missionary system of the Latter-day Saints is unique. I have never failed to find a stranger interested in it. It is voluntary. The Church does not exert undue pressure, or any pressure, to have men or women accept missionary calls. The call comes, and the man accepts or rejects as seems to him fit. It is an unpaid labour. The missionaries go forth into the world at their own expense, being supported either by their savings or the contributions and help furnished by their families. They go out as willing ministers of the Gospel, not trained to preach, not trained in theology, as the world understands it, not trained in argument. They are armed only with truth and a consciousness and unshakable conviction that the Gospel of Jesus Christ, restored in this day, is indeed the truth of God.

We have an untrained traveling ministry from a worldly standpoint, an unpaid and voluntary ministry, numbering annually between two thousand and three thousand men and women. There is nothing like it in all the world. It is an evidence of the vitality and strength, the living force, within the restored Gospel of Jesus Christ. It is a further evidence to those who care to look into the future, of the ultimate victory of the system known to the world as "Mormonism."

In Europe, missionary work began in the month of July, 1837, when Apostle Heber C. Kimball, with a group of fellow missionaries, landed in Liverpool and proceeded to Preston where the first converts were made. Within a few days after their arrival

in Preston, England, the first baptisms were performed in the River Ribble. It is recorded that thousands of people gathered on the banks of the river to witness this unique ceremony; men claiming to possess the authority of Almighty God, the Priesthood of God, performing a divine and sacred ceremony with authority and in the name of the Lord Jesus Christ. Curiously enough, the bank of the River Ribble at the place where the first baptism occurred has now been laid out into a beautiful park. It is easy when one visits Preston, England, to stand in that park and visualize the great event of nearly one hundred years ago.

Vanxhall Chapel, the first chapel in Europe in which the Gospel was preached, still stands. The cock pit, the second place in which services were held by the Church, has been razed to the ground. Just a few months ago, the last bricks of the remaining wall were torn down, and a few of us secured a few specimens for our own collection of souvenirs. Many Elders from all the European missions visit Vanxhall Chapel to feel again the determined courage and faith of the early missionaries who brought "Mormonism" to Europe.

The work is going on in Europe as in the past. Probably more than 200,000 men and women of European birth have accepted the Gospel of Jesus Christ in these latter days and have come into the Church, with the conviction that they had found the truth and with a determination to serve the Lord. Many of these converts have come to Utah.

PERMANENT FOUNDATIONS IN EUROPE

To-day, conditions have changed. Those who join the Church in Europe find it difficult to gather here with the body of the Saints; therefore, gradually, a new permanence is being established among the districts and branches of the Church in Europe.

There was a time in days gone by, and not so very long ago, when we had persecution in the European lands, when we were misunderstood, when enemies, impelled by evil forces, attempted to hinder the progress of the work. That day appears to be gone; and now, friendliness for us is increasing in all the European lands. The press is friendly. Men understand us better, and recognize that we are entitled to be judged by the fruits that we have produced, by our works. Men are giving us honour in many quarters where formerly we had persecution and oppression and all manner of evil spoken against us.

It is only proper to say in connection with this changing sentiment towards us, that perhaps the greatest single factor in this change is the series of fair and honest reports made by prominent men and women who have come from Europe to visit America and who have stopped over in Salt Lake City. If I have one message to give to Latter-day Saints generally in connection with this thought, it is that when the stranger comes within our

gates, we give ourselves to him with all our strength while he is here, to explain to him the truth of "Mormonism" exemplified in the lives of the Latter-day Saints.

We have found that the Bureau of Information is known the world over. Its value in explaining the motives and purposes of the Church cannot be over-estimated. Hundreds of men have told me, and many more have told the missionaries, of the splendid reception received on the Temple block, and of their changed ideas with respect to "Mormonism" because of the courtesies shown them and the explanations made here.

The European Mission, I may remind you, consists of eleven different and distinct missions, two of them outside of Europe proper, but by order of the First Presidency, grouped with the European group, namely, the Armenian and the South African Missions. The other nine include the British Isles and several of the continental countries of Europe. These eleven missions are divided into seventy-six districts, and 383 branches. The Czecho-Slovak Mission, which is the youngest of all these missions, was organized about a year and a half ago. The others have existed for some time and have a splendid record of missionary service. Each mission is presided over by a mission president who, with his wife who usually looks after the women's work of the mission, controls largely the destinies of the mission. Their devotion, self-sacrifice, intelligence and industry, their untiring efforts, merit the highest praise. The Lord loves these men and women who preside over the missions with whom I labour, and who give themselves diligently and faithfully to the work of the Lord in the European field.

THE HIGHER POWER BEHIND THE MISSIONARIES

There are in the European Mission about seven hundred and fifty missionaries—your sons. We have not many of your daughters there. Perhaps the time may come when we shall have the daughters of Zion doing missionary work in Europe also, for we have need of women with their particular power of breaking down such opposition and misunderstanding as have existed against us in the past. These young men come from all callings, occupations and pursuits of life. They labour for two or three years in the mission field, and then return to their respective callings at home, happy and glad that they have had the privilege of dedicating a part of their lives under the guidance of Almighty God to the greatest cause on earth, the cause of human betterment. They are young and untrained. Their average age is a little over twenty-one years, and they come with little worldly experience. But they have the fire and fervour of youth, and their reliance is upon the Spirit of God. As they devote themselves to their labours in faith and prayer, using proper diligence in the expenditure of the time and money placed

at their disposal, they become mighty men. They go out boys; they return home men. I am proud of them.

I bear witness to you that the work done by these young men is an evidence of the truth that inheres in the Gospel of Jesus Christ as restored in these latter days. Men unaided could not do the work they do. They are impelled by a greater power, inspired by God Himself. They rise to meet every occasion, if they only trust the Lord and rely upon Him and His Holy Spirit. If they keep themselves clean, respect the Priesthood which they have received, remember the obligations that they are under, nothing can or does defeat them.

A most unusual comment on the labours of these young men is their facility in learning foreign languages. Ordinarily it takes a man a long time to learn a foreign language, whether in school or in a foreign country, to express himself properly to the people of the country. Our missionaries go into the field, and through some power bigger than that of schools, they assimilate the language, catch its idioms, develop the ability to express themselves properly, often fluently, and thereby to carry on successfully the work which the Lord has called them to do. This is but another of the many testimonies that come to those who labour with these young men in the mission field.

PROMISES TO FAITHFUL MISSIONARIES

A promise to missionaries who do their work sincerely, given in the early days of the Church, is verily fulfilled in these latter days. The Lord said at one time, speaking to the Prophet Joseph Smith:

And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb, nor joint; and a hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst.

The seven hundred and fifty young men in the European missions, as well as those who are in the other missions of the Church, bear witness to the fulfilment of this promise as made by the Lord to His missionaries when this Church was first organized.

We need more men to go on missions, not only in Europe, but throughout the Church. There is no obligation resting upon the Latter-day Saints greater than that of preaching the Gospel to the people of this generation, and there is no more satisfying labour.

A thought lingers in my mind. Those who receive truth, any kind of truth, if indeed it be the truth, accept the obligation to pass that truth on to others. No man can receive truth fitly and properly, and honour it, unless he passes the truth on to someone else. We do not stand alone as individuals upon the earth. We

are one great family, the human family, sons and daughters of Almighty God. The plan of salvation is for us all. Whatever truth is discovered or received, for the betterment of humanity, it must as a deep obligation and duty be passed on to our neighbour, so that he too may be blessed even as we are blessed.

I never see a group of missionaries without thinking of and seeing with the eye the spirit of the fathers and mothers who serve at home to make missions possible for the young men. Some day—I hope in the not too far distant future—someone will begin to tell the full story of the missionary sacrifices made by the Latter-day Saints, in promulgating among the nations that which they know to be the eternal truth of God. When that story is told, it will be one of the most thrilling ever told in the history of the world.

I seem to see before me now a young man, a missionary, a diligent, faithful worker, who received every month a small sum, barely enough to enable him to do his work, every dollar of which was earned by his widowed mother at home, in Salt Lake City, and earned by scrubbing and washing for those who were better-to-do. God bless the fathers and mothers who are supporting these young men and women, our missionaries, throughout the world.

BUILDING ZION IN THE MISSIONS

There are in the European missions about thirty thousand members, many of long standing. Perhaps those of you who have not been abroad recently may have the idea that the membership of the Church in Great Britain, in Germany, Scandinavia, or Holland, is composed of relatively recent converts. That is not so. A few Sundays before coming home this time, I spent in London. I attended Sunday School in one of the branches in London, where I found a condition to give joy to a Latter-day Saint.

A fine Sunday School was assembled, to all intents and purposes like a Sunday School in the stakes, but presided over by a vigorous man in middle life, who called upon his father, a member of the Church, to open the Sunday School by prayer, and directed his grown son, also a member, to do something else in the Sunday School. Three generations of Latter-day Saints in one Sunday School! The grandfather, the oldest representative of the family, was himself born in the Church. The children of that family are of the fourth generation of Latter-day Saints in Europe, none of whom had gone to Utah or America, but had carried onward the Gospel truth under the Gospel banner in their native country for three generations of time. I met in Oslo, Norway, a young man who spoke to me about some of his needs. I asked him how long he had been a member of the Church. He said: "I am the fifth generation of Latter-day Saints in Norway.

My great-great-grandmother accepted the Gospel in the fifties, and our family has an unbroken record of membership in the Church ever since her baptism."

The Latter-day Saints in Europe look with an affection, almost inexpressible, upon those who live in the wards and stakes of the Church, which to them is Zion. What we do in the stakes is good. What we do they feel that they should do. I wonder how many of us realize that in all that we do, we stand as examples to the Church throughout the nations. Perhaps I should ask how many of us realize that in our actions we stand as examples to our own families and to those who live around the corner from us. The Latter-day Saints in Europe are eagerly watching conditions in the stakes of Zion. Their greatest hope is that they may receive the blessings, enjoy the benefits, partake of the many opportunities that are given those who live in the organized stakes of Zion.

COMPLETE ORGANIZATIONS AND BLESSINGS FOR EUROPE

It may be that the increasing permanence of the branches in Europe may in time lead to an extension to the missions of the benefits that are peculiarly enjoyed in the stakes. The European Saints think about their dead, and look with hopeful affection towards the temples. They gather genealogies. I am grateful to the people in the temple districts who are so willing and ready to take the names sent in from the mission fields and have work done for them in the temples. God bless them for that unselfish service.

The branches in the European Mission are organized very much as the wards of the Church. The methods of propagauda by the missionaries are well known to Latter-day Saints. Tracting is carried on vigorously. As an example of the great amount of work done by the Elders, I have jotted down a few figures. In the year 1930, each Elder in the European group of missions distributed 7,600 tracts; or a total of nearly 6,000,000 tracts were distributed to the people of the European countries during the year. Each Elder had 672 conversations with strangers concerning the principles of the Gospel. Other activities were in like proportion.

Now, I might continue to talk about the conditions among our missionaries and Saints in the European missions, but I should like to devote the time that remains to me to another phase of our work.

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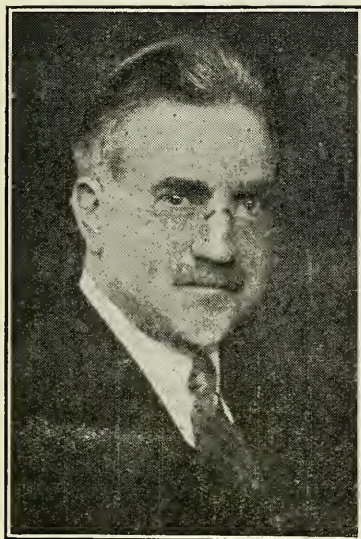
THE recognition of a determinate purpose in life, and a sturdy adhesion to it through all disadvantages, are indispensable conditions of success.—FENSHAW.

THURSDAY, JUNE 4, 1931

EDITORIAL

A PROFITABLE VISIT

OUR BELOVED European Mission President and wife, President and Sister John A. Widtsoe, sailed from New York on May 27th aboard the *Leviathan*, and arrived at Southampton on June 2nd, after an absence of three months from Europe, ten weeks of which were spent at Church headquarters in Salt Lake City, Utah, where they transacted many business matters in the interest of the European Mission, and attended the April General



PRESIDENT JOHN A. WIDTSOE

Conference of the Church. It is with joy that we welcome them back to European shores; we are thankful for the protecting care of the Almighty which has accompanied and safeguarded them through their journey.

The mission presidents of Canada, the United States and Mexico usually attend the spring and fall Conference sessions, but this is the first time in history that a European President has visited Church headquarters for Conference and then returned again to his field of labour. It is also the first time for a number of years that the entire Quorum of the Twelve Apostles, of which President Widtsoe is a member, have met together. President Widtsoe addressed the Tabernacle audience two weeks before

Conference, and again at Conference. Sister Widtsoe spoke at the Relief Society Conference.

President and Sister Widtsoe conferred with the First Presidency, the other mission presidents and their wives, and with the heads of the various auxiliary associations, reporting European conditions, explaining our problems, difficulties and prospects. Mutual issues were discussed; new plans were laid; suggestions were made. Greater co-operation, understanding, harmony and unity were brought about.

For three and one-half years, President and Sister Widtsoe have given themselves entirely to the Gospel cause in Europe; they have laboured unselfishly, humbly, faithfully and untiringly in behalf of the European Saints and missionaries. We have enjoyed the benefits of President Widtsoe's careful training and many years experience as a civic and a Church executive and leader, and Sister Widtsoe's long service in the Church auxiliaries and in public welfare. They now return to us, after completing many business matters, with renewed inspiration and greater plans, to lay a still firmer foundation here, the fruits of which will be reaped for many years.

For their faithfulness, loyalty to the cause and diligent labours, we are truly grateful. We pray God's blessing to be with them, that they may have health and strength, joy and happiness in their work. Let us give ourselves whole-heartedly in supporting their designs and policies, for they truly work under the inspiration of God, and will lead us along safe paths.



MRS. LEAH D. WIDTSOE .

WILLIAM D. CALLISTER

THE KEY TO LIFE'S PURPOSE

(Concluded from page 359)

Europe is like America in one particular, like the islands of the sea, like Asia and Africa. It has deep need of the Gospel of Jesus Christ. In Europe there is religious chaos. There is no harmony nor unity of religious understanding or aspiration. There is a growing indifference to religion, a tendency to say, "Never mind; I will get along. I will do the best I can. I have no need of a God. I have no need of a church. I live a good life. I know it is not right to steal, to lie, to murder. I will get along. I have no need of religion."

I brought with me a letter which I received a few weeks before I came over here—January 22nd—from the editorial office of one of the great newspapers of the world. This editor had been corresponding with me about "Mormonism." In this letter, he lays

before me some of his innermost thoughts. One paragraph bears on the religious conditions of the world. He says:

Personal faith, as I see it, is the paramount factor in religion, considering the word in its general sense. It is the one consideration which can pardon and explain the variety of Protestant churches competing for salvation like so many rival stores. In your eyes, I may be beyond the pale, but it is my honest belief that it does not matter what a man's faith is. It is the life which he lives on this earth, granting that there is a next life in which man should have another existence. What right has any man to deny that heaven to the Buddhist, the Mohammedan, or the savage, who worships the stone or wooden images in simple faith? It seems to me that black, brown, yellow, and white, they are all trying to tread the same road, and faith is a balloon tire which rolls easier over the gaps which reason observes in the road's surface.

It sounds well; it is an easy philosophy; at first it seems final. It represents the present religious condition of the world, among many of the thinking class. It asks us to lay all creeds aside, to believe whatever one chooses to believe; to believe in a wooden image or in a living God or in none, but to live right, as a man may think is right. It is a dangerous, hopeless point of view. It is religious indifference.

TRUTH WILL CURE INDIFFERENCE

The duty of the Church of Jesus Christ of Latter-day Saints is to point the way to these people who really are looking for truth, for their seeming indifference is merely a cloak. The world is not really indifferent to religion; its seeming indifference is a cloak to mask its lack of understanding. "I do not know; I cannot comprehend; therefore I am indifferent." "Since I cannot comprehend, why worry about the thing?"

Men fear darkness, and want to see clearly. Mankind cannot endure the unknown. When they are offered the doctrine of the churches of the day, definitions of God, of life, of life hereafter, which are beyond human understanding, they take refuge in indifference, in the kind of statements made by this eminent Englishman, who conducts part of the destinies of one of the world's great newspapers.

Indifference to religion is only skin deep. Whoever tells you that he has no religion is either deceiving himself or trying to deceive you, because in the human heart there is an eternal, aspiring need for religion. But that need is not satisfied unless the religion is a true one. Untruth does not satisfy this inborn fundamental need of man.

I read in a paper the other day, and I think the statement correct, that in the year 1930, more young women entered the Catholic convents of France than in any other recent year. In the midst of the radio, the moving picture, the airship, the things that keep us trembling with excitement, this instinct or desire

for the peace of truth, this divine requirement of man, drove these women away from the hubbub and misunderstanding and shallowness of life, into what seemed to them to be a safe refuge, where the spiritual realities of life might be lived and understood. How much happier they would have been, had they found the truth of the Gospel which permits every person to live the normal, natural life.

The Gospel of Jesus Christ as restored in this day through the instrumentality of the Prophet Joseph Smith gives the light for which the world is seeking; it does point the way for man to tread. It holds the key to the solutions of the difficulties that are overturning governments and destroying happiness to-day. When the Elders, our missionaries in the field, obtain the vision and comprehension of the possibilities, power and meaning of the Gospel to themselves and to all humanity, they are stirred with new life. Then they become invincible, for they carry to the world the truth which alone can save mankind and bring happiness to human hearts.

AN UNDERSTANDING OF LIFE NEEDED

There is a cry for understanding throughout the world. The biggest human cry is not for bread, but issuing from human hearts, is for understanding. The eternal questions are the same to-day as they were two thousand years ago: Whence did I come? Why am I here? Where am I going? The creeds of earth, made by man, honestly enough I grant you, fail to give proper answers to these questions; but our young Elders have the answers, as it were in the hollow of their hands. That is one reason why the world is changing its opinion concerning us. We are winning in spite of the bitter opposition of the powers of darkness and evil, because we carry light and understanding with us.

Men want to know, after this great war particularly, something about the life hereafter. "Where are we going?" On every railroad platform in England, France, Germany, or Scandinavia, tables are littered with books dealing with life after death. Men are seeking, reaching out for truth. Spiritualism has attempted to answer the question of the future. Sir Oliver Lodge and men of the kind still living, Arthur Conan Doyle, who recently died, William Crookes, and others now dead—leaders in thought—have given themselves to the study of life after death, and like shipwrecked men have clung to Spiritualism, a partial explanation, but not understanding the full measure of the truth. These seekers have felt convinced that man does live, that he is eternal and has a personal existence after death, but they have failed to grasp the glorious nature of life hereafter, the maintenance of family relationship and continuous existence of free agency and personal power and achievement.

Men are not content with life which consists merely of three meals a day and the satisfaction of the appetites of the physical body. They ask, "What is the purpose of life? Does it have a purpose?" The "Mormon" missionaries answer: "Yes, life does have a purpose," and then they explain that purpose. The key to life's purpose is eternal progress, in terms of growth and development. Throughout life on earth and in the hereafter, we shall progress and develop. That is the purpose of human life.

It is interesting to note that in these days the thoughts of men who know not "Mormonism" are along the same line. I have in my hand one of the best known books of last year, called *The Mysterious Universe*, written by Sir James Jeans, one of the world's great scientists, ranked as a materialist. This is a book on science, not a book on religion. Listen to his words:

Into this wholly mechanical world, through the play of the same blind forces, life had stumbled by accident. One tiny corner at least, and possibly several tiny corners of this universe of atoms, had chanced to become conscious for a time, but was destined in the end, still under the action of the blind mechanical forces, to be frozen out and leave a lifeless world.

CHANGE IN TREND OF SCIENTIFIC THOUGHT

This is the view that prevailed a few years ago, that the world is merely a great machine, like a motor car, but driving itself. But he comes to the modern opposite conclusion:

To-day, there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading toward a non-mechanical reality. The universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to have it as the creator and governor of matter.

The "Mormon" prophet said the same in simpler and more eloquent language a hundred years ago. He explained that this is a purposeful existence; that the good of a man is the object of life.

As we go out among the nations, preaching the Gospel of Jesus Christ, we teach how the deep needs of humanity may be met with the doctrine taught by Jesus Christ and re-stated under the inspiration of God by the Prophet Joseph Smith.

May I give another of the general religious reactions found in the European field. We have found that many men say: "I am not satisfied with a religion that will make me happy to-morrow. I am not content with the promise of a future eternal life in the presence of Almighty God. I want happiness now, to-day. If the Lord lives, He gave me life; and if He gave me life, He gave me life for a purpose. You tell me that 'Man is that he might have joy.' I want that joy to-day. I do not want to wait until

to-morrow for it. How may I conduct myself so that I may win that joy to-day, so that I may find the eternal joy of life this very minute?"

Men are seeking as never before for a practical religion. The cry for that kind of religion is found in every place, in every street, in every home. Again the simple doctrines of the Gospel of Jesus Christ give answer. There is no distinction between to-day and to-morrow. Men must begin to serve the Lord to-day. The eternal laws and forces that constitute the life of the Gospel of Jesus Christ may be put in operation to-day as well as to-morrow. The Lord intends that man shall be free from sin and battle to-day for righteousness, for hope and light and all the good things. To-morrow, the life hereafter, will be great and glorious largely in proportion to the manner in which this earthly life is spent. Works give life to faith.

COMPLETE RELIGION DESIRED

Physical suffering is also making religious demands. Dreaded diseases are covering the earth. Proper hygienic and other methods, by modern knowledge, have conquered many diseases and have extended human life, especially by reducing infant mortality. But many dreaded diseases of humanity are cutting in upon human life more than ever before. Where I have been labouring for the last few years, cancer is taking its heavy toll as never before. Men seem helpless in the face of these scourges. Humanity is pleading for health and sound bodies. They ask, "Did the Lord intend that this body, which you say is fashioned in the image of God, should suffer and become reduced from beauty to ugliness, from power to impotence?" The answer of our missionaries is unhesitating: "No, the Gospel intends nothing of the kind. The Lord desires health and strength for the body and mind and spirit of man." And the Word of Wisdom, the divine guide to health, is explained.

On every newspaper stand in Europe there are found also books of health. There is a new world-wide demand for better health. Science is contributing its share of knowledge towards the winning of better health for humanity. But, when science and new facts have been developed and books and new principles produced, we shall have standing a re-statement of the Word of Wisdom, as given by the Lord, through the Prophet Joseph, nearly one hundred years ago. Abstain from things that injure the body; eat the things nature has provided for the body. Be moderate—and health and strength of body and power of mind shall be won such as you can obtain in no other way. Again we see that the latter-day Gospel offers a solution to a problem which is disturbing many men and women upon the face of the earth.

In the particular countries in which I have traveled recently, I have found another demand which is answered by the Gospel. It

is a demand for human equality. Men are no longer satisfied to be poor. The poor man is not content with his poverty. He says, "Why should I be poor and that man be rich? Why should I starve and that man have plenty, if I do my day's work as well as he?" We hear of socialism and the many kinds of social and economic isms. They root in the world-wide desire for equal opportunities to obtain the things that man needs for his sustenance and for his daily physical happiness. To meet such conditions, speaking in terms of the Gospel of Jesus Christ, co-operation and the United Order, revealed to the "Mormon" prophet, the guiding principle of which is co-operation, are being considered as never before by the thinkers of the world. The Gospel, fully used, offers relief from social and economic ills. I must not dwell upon that subject any further this afternoon. The day is not far from us when at least in the European lands, if we do our duty properly by setting forth the truths that God has given us, men will look with a new respect upon the economic principles set forth by the Prophet Joseph Smith and his successors during this dispensation of time.

Such are some of the cries of the human heart which enter into our missionary endeavours. The mystery of life, a practical every-day religion, physical health, economic equality, and many others that we might discuss this afternoon.

MEN DO NOT KNOW GOD

Back of all is the greatest cry of all—for a new and better understanding of God. Men cannot understand the God that the churches have been teaching these many days. We have lived in a materialistic age, in a day when materialism was brought in to explain everything, as was said a while ago. God was taught to be a mysterious essence filling the universe, beyond human comprehension. I rejoice to note that during the last decade or more, the thinking men of the world are changing their opinions in this respect also. Increasing truth is bringing them nearer to the simple doctrine of God and the Godhead as taught by the Prophet Joseph Smith.

I read from a famous book just out. It is called *Science and the Unseen World*, by A. S. Eddington, another of the world's great men, a profound scientist. He says:

It is, I think, of the very essence of the unseen world that the conception of personality should dominate it. Force, energy, dimensions belong to the world of symbols; it is out of such conceptions that we have built up the external world of physics. What other conceptions have we? After exhausting physical methods we returned to the inmost recesses of consciousness, to the voice that proclaims our personality, and from there we entered on a new outlook. We have to build the spiritual world out of symbols taken from our own personality, as we build the scientific world out of the symbols of the mathematician.

I think therefore we are not wrong in embodying the significance of the spiritual world to ourselves in the feeling of a personal relationship, for our whole approach to it is bound up with those aspects of consciousness in which personality is centered.

As a life-long student of this phase of science, my heart thrilled as I read these words from one of the great scientists of the world. It is a complete change from the past, a direct challenge to all religious thinkers. The very facts of science command the conviction that there is a personal God, not a deistic essence. Some day, perhaps, this great man and others will understand the experience of the Prophet Joseph Smith, who in no uncertain terms said that he saw God the Father, and God the Son, and that they spoke to him. He could understand them; he spoke to them and declared his inmost need, and they gave him help.

The world longs, hungers, reaches out for a correct knowledge of God. Without such knowledge as the beginning of human wisdom, we shall get nowhere in our pursuit of happiness. Such knowledge is the beginning and the end of human needs. In no other way can full truth and the way of happiness be found. I rejoice to know that the thoughts of men are gradually shaping themselves in accordance with the eternal truths which we and our missionary sons and daughters have to bear to all the world. The world is being prepared for the message of the last days. God is in His heaven. He is guiding and directing this work. We should have no fear, but need to do our work day by day, trusting that God will help us. If we do our best and use our intelligence in humble faith, an ultimate victory shall be ours.

I am grateful for the gift of the Gospel of Jesus Christ. I bear witness to its truth as restored in this age. I have the testimony, the assurance that it is true. I would rather have it than anything else upon the face of the earth. May I be able to maintain it throughout my life, and may you, my brethren and sisters, be able likewise to maintain your testimony to the end, I pray in the name of the Lord Jesus Christ. Amen.—Address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, March 22nd, 1931.

SCOTTISH DISTRICT CONFERENCE

THE three sessions of the Scottish District Conference, held in the Ballroom of the Music Hall at Aberdeen, on Sunday, May 17th, were fairly well attended by members of the Church and friends desirous of learning more of the principles and doctrines of the Gospel of Jesus Christ.

“Hungry Souls Satisfied,” a pageant portraying the joy and happiness that come into the lives of those who accept the Gospel,

was well given at the morning meeting by members of the Aberdeen Branch.

The afternoon and evening sessions were devoted to addresses on Gospel principles and testimonies by the District missionaries. President A. William Lund, at the evening meeting, gave an interesting and inspiring address on the divine mission of Jesus Christ, and showed how He came in fulfilment of prophecy. Sister Lund spoke of the purposes of, and the benefits derived through membership in the various auxiliary organizations of the Church.

A missionary quartette sang at the afternoon and evening meetings, and a violin selection, by one of the missionaries, was rendered at the last session.

The Aberdeen Branch Relief Society furnished luncheon and "tea" for the missionaries and all who journeyed to attend the Conference.

Valuable information and instruction were given the missionaries by the visiting Mission officers at a special meeting held immediately after the evening Conference session. President and Sister Lund also gave words of encouragement to the Elders.

On Saturday evening, May 16th, Elder G. Dwight Wakefield gave an illustrated lecture, attended by a fairly large number of people.

Attending the Conference were the following Mission officers and traveling Elders: President and Sister A. William Lund, and Elder G. Dwight Wakefield, of the British Mission Office; President Lyndon J. Hall, and Elders Percy L. Matthews, Colin M. Edward, Douglas Donaldson, LeRoy Duncan, Arthur L. Burrell, Jules Gillette, S. Albert Smith and Kenneth M. Wheelwright, all of the Scottish District; President Therald N. Jensen and Elder Ural Sheppick, of the Sheffield District; Elders John A. Freestone and James R. Clark, of the Newcastle District; Elders Royal H. Jensen, Conrad A. Johnson and Merrill H. Glenn, of the Ulster District.

ELDER PERCY L. MATTHEWS, District Clerk.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSON, 295 EDGE LANE
LIVERPOOL